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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 17th November 1900.

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Nil.

I.—Foreign Politics.

The *Roznama-i-Mukaddas Hablul Mateen* [Calcutta] of the 5th November has the following:— ROZNAMA-I-MUKADDAS HABLUL MATEEN, Nov. 5th, 1900.

The Anglo-German agreement and its effect.

The recent treaty between England and Germany with respect to the Chinese affairs has caused some agitation. Russia, for some political motive, is going to postpone the execution of her long contemplated scheme regarding China. The other Powers, as a matter of fact, will have to withdraw themselves from China. If that be the case, the Celestial Empire will exist at least in name some time longer. But it should be borne in mind that no European Power will come back empty-handed.

2. The same paper says that European statesmen are looking with jealousy at the cordial friendship between the Shah and the Sultan, which was displayed during the former's stay at Constantinople They think that if these two monarchs unite all Musalmans will unite, and their united strength will be almost equal to that of Christian Europe. It is said that an alliance has been made between Persia and Turkey. The object of the alliance is to ameliorate the condition of all Musalmans. ROZNAMA-I-MUKADDAS HABLUL MATEEN.

A Turko-Persian alliance.

3. The same paper says that the Armenians lived comfortably under the Turkish rule, received kind treatment at the hands of the Turkish Government, and had the upper hand in the native trade of Turkey. In fact, they received nothing but favour at the hands of the State. Not content with this happiness, the Armenians rebelled against the Turkish Government, and when that Government began to punish them, the Powers, one and all, interfered. Why do they not come forward to save the Boers from being conquered? For what fault of the Sultan did the Powers wrest Crete from him and give it to Greece. When Crete was under the Turkish Government, its people were very happy. It is true that at the instigation of the civilised European Powers there was a *fracas* between the Musalmans and the Christians of Crete. This *fracas* at last assumed such a serious aspect that the Powers had to send Men-of-War, and Greece seeing things going against Turkey had the courage to declare a war against her. Although the Ottoman troops were victorious, yet they were not allowed to reap the fruits of their victory, and victorious Turkey was compelled to cede Crete to defeated Greece. Since the withdrawal of Turkish troops from Crete, hardly a day passes in which Musalmans are not massacred, and Musalmans are not robbed and Musalman women are not ravished. Sorry to say, a European philanthropist is no longer found anywhere in Crete. O Musalmans! O Persians! awake from your sleep. Do not believe in the words of these European nations or in their professions of friendship. If you do so, you will lose your true friends, and will be betrayed into the hands of your foes. For the sake of your religion, and your nationality, and for the sake of the divine rules prescribed by your leader, you Musalmans ought to unite and work head and heart. If you be not on your guard, and if you allow yourself to be taken in by your enemies, neither your Caliphship nor your sovereignty, nor your Ameership will be seen any more. ROZNAMA-I-MUKADDAS HABLUL MATEEN.

Armenian oppression in Crete.

I write the truth, and nothing but the truth. We are left far behind, and we shall have to learn everything anew. But we have still a leader and a protector, and we must not lose heart. O spiritual and temporal leaders of Islam, go through the history of Spain and learn by heart the lessons it teaches. The revival of Islam can be effected only by union among Musalmans.

4. The same paper has the following:— ROZNAMA-I-MUKADDAS HABLUL MATEEN.

Ignorance of the Persian functionaries.

We Musalmans are, like the Chinese, totally ignorant of the current politics of the world. The Government of Persia has given to foreigners the contract for making the grand trunk road, and it took no notice of the claims of the Persian contractors. Perhaps, when the road will be completed, a clergyman will be asked to recite prayers and sprinkle the holy-water on the day the road will be opened. It is a regret that the functionaries of Persia are very ignorant.

BIKASH, Nov. 6th, 1900.

5. The *Bikash* [Barisal] of the 6th November has the following :—

European barbarism in China.

The white races should stamp out the black races, and the Europeans should conquer the whole world—is this Divine dispensation? Will what Rudyard Kipling says in his "White Man's Burden" prove true to the letter? Observe the slow but devious current of politics, and you will not fail to perceive that, in course of time, the whole world will be conquered by Europeans. The future of Japan, the rising Asiatic Power, in that scramble for conquest, is still very obscure. Let Japan, inflated with power and progress, quarrel with her Asiatic neighbours, let her imitate Europe as much as she pleases; but there is no doubt that even she will one day fall a victim to the wrath of the European Powers. That the European Powers look upon Japan with envy has been proved in the present Chinese war. Even England, that land of liberty and liberalism, is now worshipping in the temple of Imperialism. Whoever now speaks of peace, or of individual or national independence in England, is derided as little, as a "Little Englander." The people of distant Australia are helping England in the Boer war, and Sikh soldiers from India are fighting in China. There could not be greater glory than this for Imperialism. But is not Imperialism destined to lead to ruin and destruction? Is it the highest manifestation of European civilisation? The cry is raised that the barbarous Chinese are killing Christian missionaries, and at once the call to arms is sounded, and England and France, Germany and Russia, America and India and Japan pour countless troops into China. The German Emperor, in his farewell speech to the German marines bound for China, gave expression to European bloodthirstiness. Everyone expected the effacement of China—of "China great in Art"—from the map of Asia.

The cruelty and barbarity which the allied troops, blinded by greed, have perpetrated in Pekin during the plundering of the town, are sure to startle the civilised world. The Cossacks, the Germans, and the French took to plundering the town. They not only robbed the Chinese of their jewels and precious stones and even Chinese boys and girls of their lives, but they also robbed Chinese women of their honour and chastity. The British General, seeing that the troops of the other Powers were enriching themselves with the plunder, could no longer control himself, and ordered his men to join in the plunder. The kind-hearted, peace-loving Sikhs now took to plundering the town, and concealed jewels and other valuables in their turbans. Could there be anything more degrading for the Sikhs? Is this low-mindedness worthy of the Sikhs, whose forefathers were once guided by the great Guru Govinda? The American General alone refrained from taking a part in this fiendish work of plundering Pekin. Was the object of this frantic, fiendish dance to defend religion and liberty and civilisation? The Europeans are in the habit of abusing the Indians and painting them in odious colours, because Nana Saheb committed oppression upon some English women and children. Will this Pekin massacre be impartially described by them and painted in as odious colours? Alas, civilisation! Was this in store for you? Was science born for the development of physical force? Will moral force at last yield to physical force?

SANJIVANI, Nov. 8th, 1900.

6. The *Sanjivani* [Calcutta] of the 8th November has the following:—

Tibet's treatment of Russia and England.

Twice did England wage war with Afghanistan, and every time the reason was that the ruler of Afghanistan had received a Russian Embassy with honour and had sent away an English Embassy with indignity.

This Afghan history is going to repeat itself in Tibet. About a year and-a-half ago, the Czar sent an ambassador to Tibet with rich presents for the Dalai Lama. The man selected as ambassador was a rich Mongolian physician of St. Petersburgh, and he was accompanied by only one soldier. Dalai Lama received the ambassador in a friendly spirit and with great honours, and was charmed to hear from him of the vast wealth, great power, and kind disposition of the ruler of all the Russians. Anxious to form a friendship with such a ruler, he, in his turn, sent a number of Buddhist priests to St. Petersburgh with presents for the Czar. As the result of this exchange of friendly greetings, Tibet is to-day very much attached to Russia.

Twelve years ago, the Government of India, too, made preparations for sending an ambassador to Tibet, the man chosen as ambassador being Mr. Macaulay. He was to visit Tibet with presents for the Lama, and was to be accompanied by a large military force. The clang of British arms, however, frightened the Lama, who closed the entrance to Tibet against the embassy. The British ambassador could not, therefore, gain an entrance into that country.

The same reasons which led to the two Afghan wars have, therefore, arisen in regard to Tibet. And we hear that preparations are in progress for mobilising troops on the Sikkim frontier. Is history going to repeat itself?

7. The *Hitavadi* [Calcutta] of the 9th November writes as follows :— HITAVADI, Nov. 9th, 1900.

England's achievement in the Boer War.

In the present century the Boers have shown unparallelled heroism. How can we call that heroism insignificant, which has shaken even English heroism and startled all Europe, and flooded the African valleys with torrents of blood? The Boers have gained, even in their defeat, that fame and glory, which the British have failed to achieve by their victories. Boer heroism does not seem to belong to this age. The Boer army has been routed, the Boer country has been annexed; yet the fire of war still remains far from being extinguished. This proves the superiority of Boer heroism. The Boers are being killed, but still they live. They are being defeated, but still they fight. They are weak, but still they are being admired by the strong. No obstacle, no inconvenience, no defeat can damp Boer courage. There is no knowing when this conflagration will be quenched.

We have also witnessed a change—a strange and curious change—in the nature of the British people. The Radicals, the Conservatives, and the Liberals, all seem to be guided by the same policy, the same principle. Boer territory has been annexed and Boer independence has been destroyed, yet none of the political parties in England have anything to say about the matter. The voice of those Englishmen, who were once loudly condemning the destruction of Boer independence, is no longer heard. Where is that sense of justice, that liberal policy? The Orange Free State and the Transvaal Republic have been annexed, and yet bloodshed has not ceased. This bloodshed, however, is being approved by the British public. Nay, the British people are so elated with their victory, that there were hundreds of casaulties during the procession of the City Imperial Volunteers back from the seat of war, in the London streets. Was this a rejoicing or a frantic, fiendish dance?

In the Transvaal war we have turned the tide of defeat by sheer force of numbers. The British defeat and loss in the beginning of the war remains unparallelled in the history of England. Thanks to the numerical superiority of our troops, the strategy of Lord Roberts, and the immense resources of England, we have regained our lost reputation. But still we cannot help appreciating Boer courage and heroism. Our victory is due to our resources, and not to our heroism. Why, then, this frantic rejoicing?

There is nothing to object to in rejoicing at victory and paying honour to the victorious. But too much even of rejoicing should be condemned. England has not attained anything unattainable. Why, then, this exuberance of rejoicing? England is powerful, England possesses many virtues. A victory suddenly won by the weak may cause unusual rejoicing. But why this rejoicing at British victory?

8. The same paper notices the Government circular regarding the Persian passport, a Bengali translation of which has been furnished to it. Why has the Persian Government, all of a sudden, directed its attention to this matter? HITAVADI,

The Persian passport.

II—HOME ADMINISTRATION.

(*a*)—*Police.*

9. The *Kasipur Nivasi* [Barisal] of the 31st October asks the Barisal police to prevent the prostitutes of the town from patrolling the streets on the plea of enjoying the evening air, and to enquire where the little girls, who live with the prostitutes, come from. KASIPUR NIVASI, Oct. 31st, 1900.

The prostitutes in Barisal town.

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Nov. 7th, 1900.

10. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 7th November has the following:—

The chaukidari system.

The Lieutenant-Governor has thanked the Commissioner of the Dacca Division for the efficient watch kept by the chaukidars in his Division. It is to this efficient watch that His Honour attributes the paucity of thefts in the Division. We, however, are inclined to think that this paucity of thefts was due to the absence of scarcity in the Division. None but professional thieves will steal, and thereby run the risk of imprisonment if they have enough to live upon at home. We are not unacquainted with the way in which chaukidars keep watch and ward in the villages in the Dacca district. The most conscientious chaukidar there does no more than go the round of his beat once every night. Instances have been heard of thieves breaking through the inner walls of a house just at the moment when the chaukidar was passing across its outer court-yard. No villager will ever believe that the paucity of crimes in the mufassal is any way due to the efficiency of the chaukidars. Whatever Mr. Savage or Government may say, we know very well that the present chaukidari system is doing no good whatever.

The Lieutenant-Governor has expressed a wish to found medals and other forms of reward for meritorious chaukidars. This is, no doubt, good news for the chaukidars. But if every chaukidar works in an efficient manner under the inducement of obtaining a reward, the Chaukidari Reward Fund will be subjected to a severe drain, and Government will not be able to be quite so open-handed in future.

The present chaukidari establishment is, in fact, a rural police maintained at the cost of village people. Nay, it is something more. It is a permanent punitive police maintained at the cost of village people innocent of any crime. Under the present chaukidari system poor villagers are being subjected to oppression, which is increasing every day. It is no doubt convenient to Government to keep this chaukidari establishment. This permanent punitive police, which Government is slowly establishing, will prove a terror to the mufassal people. The low-class chaukidars will become the dread of the quiet and inoffensive village people, and create a thousand law suits in the now peaceful villages. The chaukidars do not care a fig for the village *panchayets*, and the present policy of Government will gradually render the chaukidars quite as oppressive as the police.

Government is convinced that the chaukidars are an invaluable aid to the police authorities in the prevention and detection of crime in villages. They are, as it were, the eyes and ears of the Police Superintendents. To quote Government's own words:—

"If they (chaukidars) are content, a great deal of that crime will be detected, and if they are discontent and surly, a great deal of that crime will most certainly not be detected."

We have read many reports of Government, but never one containing views so strange.

JYOTI, Nov. 8th, 1900.

11. A correspondent of the *Jyoti* [Chittagong] of the 8th November says that Munshi Deradat Ulla, temporary Police Sub-Inspector of the Hathazari thana, every week holds in the thana social gatherings of local Musalman residents in connection with religious preachings, offerings to the Pirs and distribution of gifts to the poor, of which he bears the cost. In this way he is mixing too closely with the local Musalman residents. This has caused uneasiness among the Hindus, who fear that in the investigation of cases in which Hindus and Musalmans are concerned, he may be biassed in favour of the latter. Public good and public duty require that a police officer should not mix intimately with the people living within his jurisdiction. But the Sub-Inspector of Hathazari does not observe this principle. On the 4th November last there was a big feast at the thana at his cost, to which a large number of Musalman guests were invited. Three cows were slain for the occasion within the thana compound to the extreme disgust of the Hindu officers of the thana and of the Hindus who live near it.

A Police Sub-Inspector in the Chittagong district.

12. The *Sanjivani* [Calcutta] of the 8th November has the following :— SANJIVANI, Nov. 8th, 1900.

The police in Bengal.

00. The two principal duties of the police are to prevent crime and to trace criminals. The police in Bengal have signally failed in their first and by far the most important duty. They succeed in a large number of cases in tracing criminals, though the credit for so doing is due not to them alone but in a large measure to the people also. But they have proved themselves quite incapable of preventing thefts, dacoities, and riots. An instance of the inefficiency of the Bengal Police is given below.

During the last *Puja* vacation, a large number of people went to Baidyanath and Madhupur for a change; and within a fortnight no less than seven attempts were made by thieves to break into people's houses in Baidyanath. Cases were not wanting in which thieves attempted entrance into houses by making openings in pucca walls. Finding the police incapable of preventing these attempts by thieves, the residents had to employ men at their own cost to keep watch at night.

Again, there was recently a serious riot in broad daylight in the courtyard of the Baidyanath temple between some of the chief *Panda's* men and the other *Pandas* of the temple. The police did not move a finger to prevent this riot and bloodshed. It is owing to the action of the Deputy Magistrate, Babu Giris Chandra Nag, and not in consequence of anything done by the police that more riots have not taken place between the parties.

Some cases of theft have also occurred in Madhupur. The Madhupur police could neither prevent them nor trace the criminals. And what happened in Baidyanath and Madhupur is happening everywhere else. When theft becomes rife anywhere all that the police do is to send up a number of men as *badmashes*, no matter whether they be guilty or innocent. The people of a village therefore tremble with fear when the police come to investigate a theft case.

Bengal has to spend a large sum of money in maintaining its police, but derives little benefit from the expenditure. Many people are of opinion that there would be fewer thefts and dacoities in the province than at present if there were no police at all. That may or may not be, but it is certain that there would be no harm if the strength of the police were reduced, and that if the money saved by reducing the police were made over to the villagers, they would make efficient arrangements for watch and ward in their respective villages. It is not likely, however, that Government will accept this proposal. We wish, however, to make another suggestion for efficient police administration, which it may have no objection to accept. Let the strength of the ordinary police be reduced, and let the saving of money so made be devoted to the employment of a number of Sub-Deputy Magistrates and detective officers in the police department. Sub Deputy Magistrates are men of education and command the respect and confidence of the people. If men like them are entrusted with the investigation of crime, crime will in course of time be greatly checked. But in order to bring the police to a sense of its duty, it is above all necessary to separate the judicial and executive functions. So long as these functions are not separated, the police cannot be made to mind their duties and crime will flourish and suffer no check.

13. The *Hitavadi* [Calcutta] of the 9th November has the following :— HITAVADI, Nov. 9th, 1900.

Police reform.

Those who have ever been in England for some time will easily find out the difference between the English and the Indian police. The duty of the English police is to maintain the public peace—to protect the innocent from the hands of the guilty. The English police are therefore well-behaved, forbearing, and well-disciplined. The object of the Indian police is always to keep the Indian public cowed down and subdued. One whose duty it is to terrorise must necessarily be oppressive, haughty, and barbarous. It is not the police but the Government that is to blame for this. Police officers are rewarded and promoted if they can detect crime and arrest dacoits. It is, therefore, the interest of the police not to prevent crime and make its commission impossible, but to wish that there may be theft and dacoity all over the country, so that they may give proofs of their ability by filling the jails with gangs of criminals. Let them do this

and they will be rewarded, and promoted, and praised. But let there be no crime in the country, and the police and the jail officers will all have to live in obscurity. The Government also will lose unpaid labourers, who, by their work, somewhat lighten the burden of jail expenditure.

Accumulation and multiplication of powers are sure to make a man not only ambitious but also avaricious. It is this avarice of the police which is ruining the people. Service, as a rule, makes one selfish, and a self-seeking servant is sure to take illegal gratification. Service under the British Government does not create love of work in its servants. The rules of that service are too strict and rigorous to make it interesting. The object of a Government servant in this country, therefore, is to make the best use of his service in making money. The Penal Code is based upon a rigorous policy, and the commission of the least offence is sure to lead one into the meshes of the law. Every householder has, therefore to remain always prepared to offer bribes to the police. If the police had been unflinchingly honest and faithful and had always been going round the country investigating and detecting crime, they would have made the country too hot for the people; police persecution would have driven the people mad. But the police are corrupt, and the people are in the habit of offering illegal gratification, and police persecution is somewhat moderated in this way. The effect of this practice of bribe-giving and bribe-taking is not always beneficial. It is in most cases pernicious It is police corruption which enables a rich murderer to escape from the clutches of the law, and a rich zamindar to burn down the hut of a poor raiyat with impunity The Government knows all this, but is powerless to introduce any reform.

The Indian police are in the habit of manufacturing evidence to serve their ends. A native of India is not in the habit of remembering and reproducing facts in the order of their occurrence, or of perceiving their consistency or inconsistency. The police, therefore, feel the necessity of getting up evidence even to prove a true case. This habit of getting up evidence, however, gradually becomes extremely pernicious, and with the help of subservient tools the corrupt police ruin even innocent people by forging false cases and proving them with the help of manufactured evidence.

We do not believe that the Government does not know all these things, but we do not know why the necessary reforms have not yet been introduced. The Government has opened a police training school at Bhagalpur and is trying its best to take educated young men of respectable native families into the police service. But a few such men in the midst of a multitude of corrupt men are sure to become corrupt in the long run. As a fair man, working in a coal mine, is sure to come out of it blackened, so even the most honest man in the police service is sure to become corrupt in the company of corrupt men. In the atmosphere of the police everyone is sure to breathe corruption and to be filled with corruption.

Some good can be done by dividing the police into three branches—the executive police, the detective police, and the orderly police. The duty of the executive police should be to maintain the peace; that of the detective police to investigate and detect crime, and that of the orderly police to collect information and statistics.

A distinguished military officer should be placed at the head of the executive police, and this branch of the police service should be managed after the military fashion. A civilian should be placed at the head of the detective police. Few civilians can make such a splendid detective officer as Mr. Munro, but there are still many able detective officers among them. The head of the orderly police should be a Hindu or a Musalman, for in serving and carrying out the orders of his superiors a native has no equal.

But who will listen to us or pay any attention to our suggestions? The public exchequer is always empty. The Government has to find money for various necessary and important undertakings, such as frontier war, construction of railways, barrack accommodation, improvement of European hospitals, the Pasteur Institute, the Imperial Institute, technical education, the importation of plague nurses and plague doctors, the Calcutta port, and the tour of the Governor-General and his lieutenants. How can the Government then be expected to spare money for police reform?

(b)—*Working of the Courts.*

14. The *Pratinidhi* [Comilla] of the 6th November is sorry to hear that Mr. Vas, Subdivisional Officer of Chandpur, in the Tippera district, makes the parties and witnesses, who offend or displease him, stand upon one leg in the court-room by way of punishment, forgetting that his conduct lowers his prestige as a judicial officer. The District Magistrate should ascertain the truth of the complaint and set Mr. Vas right, if he is found to act in the manner stated above.

PRATINIDIHI, Nov. 6th, 1900.

The Subdivisional Officer of Chandpur in the Tippera district.

15. The *Prabhat* [Calcutta] of the 7th November writes as follows with reference to the decision in the case in which Mr. Trevor, Manager of the Magurabera tea garden, was charged with the murder of one Ram Khelwan, a cooly in that garden:—

PRABHAT, Nov. 7th, 1900.

Ram Khelwan's case.

The case was a clear one. The evidence on both sides was clear. The Deputy Commissioner, who tried the case, has tried to display uncommon intelligence in discussing the circumstances of the case. But were these circumstances minutely scrutinised? If it is true that Ram Khelwan died of cholera, what motive had his mother in bringing such a serious charge against Mr. Trevor? The complainant is also a cooly in Mr. Trevor's garden, and she knew that she would be sure to suffer if she brought a false charge against her master. She also knew that, in order to carry on the case, she must incur some expenditure. Did the Deputy Commissioner consider what led the complainant to prefer such a serious charge against a European? Coolies are beaten by all tea-garden employés, from the Manager down to the peon; they have, in fact, become accustomed to such ill-treatment. It is not, therefore, likely that the mother of the deceased falsely charged Mr. Trevor with murder, because her son had been slapped on the face. Two of the witnesses for the prosecution were eye-witnesses, and they deposed to what they had actually seen.

They did not contradict one another even in cross-examination. Yet the Magistrate treated their evidence as unreliable, on the ground that they were relatives of the complainant. If the evidence of a relative is to be treated as unreliable, why was then this farce of a trial enacted? Why did not the Magistrate dismiss the case, on the ground that the complainant was one of the most intimate relations of the deceased, to wit, his mother?

Let us now consider how far the witnesses for the defence were reliable. All of them were the defendant's subordinates, and were not likely to be impartial in giving their evidence. It may be true that the deposition of the garden doctor was true and that the deceased had really died of cholera. But was the body subjected to a *post-mortem* examination? The Deputy Commissioner has admitted that no such examination was held. The garden muharrir produced the garden register to prove that the deceased had been present on the two days when he is said to have been lying unconscious at home. But what was the value of this register kept by one of the defendant's subordinates? How could the Magistrate accept the deposition of such witnesses as gospel truth? The subordinates of a defendant can never be considered impartial witnesses in any case. The garden chaukidar outdid himself in the defence of his master, which led the Magistrate to remark that his evidence could not be accepted as a trustworthy confirmation of Mr. Trevor's statement.

Mr. Trevor has got off with a fine of Rs. 20, but the cause of Ram Khelwan's death still remains shrouded in mystery. We must abide by the decision of a Law Court. Let Ram Khelwan's mother find what consolation she can by cursing her fate.

16. The *Murshidabad Hitaishi* [Murshidabad] of the 7th November complains of the conduct of Babu Chandranath Ghosh, Subdivisional Officer of Jangipur, in the Murshidabad district. Chandranath Babu is a resident of Bundhaipara, a village in the same district. His behaviour is not courteous; in fact, his conduct is such that his transfer from a district, of which he is a resident, and where he has many friends and relations, would be justified. Lately Babu Bhagabati Charan Ray, a local zamindar and a resident of Kanchantala, has made an affidavit before the District Magistrate, objecting to his cases being tried by the Subdivisional Officer.

MURSHIDABAD HITAISHI, Nov. 7th, 1900.

The Subdivisional Officer of Jangipur.

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Nov. 14th, 1900.

17. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 14th November, says that Mr. Jarbo, Deputy Magistrate of Midnapore, is an officer who is always anxious to create opportunities for making himself notorious. Lately he created such an opportunity by fining some hackney coachmen. He thought it necessary to inflict an exemplary punishment of a fine of Rs. 15 on one Gobinda Mudi, owner of a hackney carriage, on a charge of having refused to hire out his conveyance to the District Superintendent of Police. Although the man's plea was that his coachman was away, Mr. Jarbo convicted him, saying that the charge had been to some extent admitted. Other coachmen who were charged with a similar offence were fined Rs. 10 each.

Mr. Jarbo, Deputy Magistrate of Midnapore.

(*d*)—*Education.*

BIKASH, Oct. 30th, 1900.

18. The *Bikash* [Barisal] of the 30th October is glad to see many of its suggestions regarding students' hostels embodied in the rules framed by the Government for the regulation of those boarding-houses. But some of the rules will bear with great hardship upon the inmates of hostels. Discipline is necessary among school-boys, but discipline should not interfere with personal liberty. It is to be hoped that all school and college authorities will express their views on the Government's rules.

The hostel rules.

PRABHAT, Nov. 7th, 1900.

19. A correspondent complains in the *Prabhat* [Calcutta] of the 7th November that the Meherpur School authorities charged fees for September and October before the closing of the school on the 29th September, and they are imposing a fine of four annas upon the defaulters. Where is the law or regulation that justifies this?

An educational complaint.

SANJIVANI, Nov. 8th, 1900.

20. The *Sanjivani* [Calcutta] of the 8th November has the following:—

Thousands of native students hailing from different parts of the country live in Calcutta, without any guardian to look after their moral and spiritual welfare and exposed to the innumerable temptations of the metropolis. Not a few lose their character and disappoint the long-cherished expectations of their parents and well-wishers. Matters, however, were not so bad some years ago, when the influence of the late Keshab Chandra Sen was supreme, and the graduates and undergraduates of the University were more or less connected with the Brahmo Somaj movement. Students then made rules and regulations for themselves and conformed to them of their own accord. They agreed to have their liberty curtailed to some extent, and to return to their mess-houses before a certain hour every day. They criticised one another's conduct and progress in study, the senior boys acting as guardians of the junior students. That is no longer the case, and it has become extremely necessary at the present time to make arrangements for the supervision of the students' education and moral character. The subject has, for a long time past, received the attention of Government. In education, the Government very wisely follows an unsectarian policy. But that is no reason why, as, in practice, it has very often been found, that policy should show a contemptuous disregard of all religion and morality. There was a time when in the selection of text-books for schools and colleges religion was not at all taken into consideration, teachers professing and books propounding, atheistical views being equally in favour. But with the progress of English education and the awakening of a national life in India and the growth of political agitation by educated natives, Government's attention was drawn to the character and education of native students. Young India was now found to have given up the *salaam*, salutation, and the attitude of humility which marked its ancestors, and to indulge in proud self-assertion whenever and wherever it came in contact with Englishmen, official or non-official. This brought Government to its senses, and made it anxious to adopt measures for imparting moral education to Indians, such education, at least, as might have the effect of making them humble and reverential and disposed to duly respect the authority of the Government as by law established in British India

The Government's educational policy and regulation of students' mess-houses.

Moral education was one of the principal topics suggested for the consideration of the Education Commission. The compilation of moral readers, the inauguration of higher training movements and University institutes and the establishment of students' hostels were also measures adopted for the same purpose. But the various efforts made by Government in this direction, during the period commencing with Lord Dufferin's and ending with Lord Elgin's administration cannot be said to have been completely successful.

To those who possess any acquaintance with undergraduate life at Oxford and Cambridge, this anxiety felt by Anglo-Indian officials at the altered demeanour of native students appears perfectly inexplicable. However irrepressible, ill-mannered, and immoral native students may be, they can never outstrip English students in indiscipline and discourtesy. The changed attitude and disposition of native students may alarm us; the peace-loving, well-behaved, and temperate Indians may be grieved, as it is only natural that they should be grieved, to find their boys ill-bred and immoral, but it is really hard to see why the people of that country, where a young man sowing his wild oats, is considered to have done nothing very reprehensible, should betray so much anxiety and impatience at the sight of the little fickleness and impudence which characterise the native youths of the day. But though we are unable to account for Government's uneasiness, we are glad to see that it is trying to improve the moral character of native students.

Lord Curzon's educational policy, so clearly set forth in his last Convocation speech, goes deeper than that of his predecessors. As regards the system of English high education fostered by the University, His Excellency has, it is true, promised not to abolish it, but he has not said that it will be wrong or unreasonable to abolish it. What he has said is that the abolition of that system being impracticable and now impossible, it will not be abolished. That is to say, Government will not, after such a long time, place any direct obstacles in the path of the advancement of high education.

But though there is no longer any occasion or opportunity for directly opposing the march of high education in this country, still Government can regulate it in an indirect manner, and thereby remove its objectionable features. The principal object of Lord Curzon's educational policy is to place the whole system of Indian education completely under the control of Government, and impart such instruction to Indian youths as it may consider suitable for them. In order to attain this object His Excellency has adopted the three following measures:—

First.—University reform. Now, ever since their establishment the Universities in India have done their work with something like independence. Formerly many official members, indeed, used always to be present at the deliberations of the University, but while working as members of that learned body, they did not care to remember that there was any difference between themselves and the non-official members, and official and non-official laboured equally and impartially in the cause of the advancement of learning. Hence it was that official ascendency was not for a long time conspicuous or pronounced in the management of the affairs of the Indian Universities. To Sir Alfred Croft belongs the credit of introducing for the first time race antagonism in the deliberations of the Calcutta University on the occasion of the quarrel between the Registrar and his subordinates on the one hand and the son of Mr. A. M. Bose on the other. It was at that time that the two parties, official and non-official, which now govern the University, came into existence. It is part of Lord Curzon's educational policy to bring the University completely under the control of Government by increasing the number of official members and adopting such measures as may enable them to vote on the official side on all questions in which Government may be interested, or in which any question of principle may be involved. This was clearly seen in the discussion which took place on the proposal to introduce Lee Warner's book.

Second.—Reform of the Central Text Book Committee. Formerly the Committee used to have a non-official President and a large measure of independence. But now the Director of Public Instruction will be its President and a majority of officials its members. Again, the Director will be at liberty to accept or reject its recommendations, and it will be incumbent on all schools, public as well as private, to use only such text-books as he may be pleased to

prescribe, on pain of being declared unfit to send up candidates to any public examination for success in which certificates or scholarships are granted by Government.

Third.—Regulation of students' hostels and mess-houses. Government has been so long exercising a partial supervision over the studies, &c., of only such students as are boarders in the Hindu Hostel, and the hostel attached to the Calcutta Madrasa. But arrangements are now being made to bring all students' mess-houses in Calcutta under official control and supervision. We fully recognise the necessity of some such measure, and should have been glad under other and different circumstances to find that Government had at length taken up the matter for disposal. But the way the question is proposed to be decided makes us doubtful about the ultimate success of the measure.

We are aware that in this matter Government is acting in consultation with the authorities of the different schools and colleges in Calcutta, and that in the scheme formulated by the Director of Public Instruction he has only given effect to the resolutions adopted at a conference, which was recently held by him with the authorities of the different educational institutions in the metropolis. We do not, however, expect that Mr. Pedler's scheme will prove a success. The rules as they stand on paper are really very good, but it will be hard to give effect to them. The authorities of the different institutions are not likely to arrive at a unanimous decision on many of the matters dealt with by the rules. The Committee to be entrusted with the supervision of the mess-houses may be regarded as being composed of two parties, one party being represented by the Principals of Government and missionary institutions and the other by the managers and proprietors of private native colleges. Institutions of the former class do no depend on school-fees for their maintenance, and they would be able to make such costly arrangements and enforce such discipline as must be found impracticable in the case of private schools and colleges owned by natives, which depend for their existence on income derived from school-fees. This will in time bring about a conflict between the two parties which will have the effect of reducing the Committee to a position of weakness and inefficiency. The next step will be for Government to abolish this mixed Committee and appoint a Committee completely official in constitution in its place. And when that comes to pass, the educational policy of the present Viceroy, so far-reaching in its consequences, will be placed on firm and lasting foundations. What that will mean is surely matter for grave reflection.

21. The *Hitavadi* [Calcutta] of the 9th November has the following:—

HITAVADI, Nov. 9th, 1900.

The Principalship of the Calcutta Sanskrit College.

Mr. Pedler, the Director of Public Instruction, has written to the Government of Bengal proposing that Mahamahopadhyaya Hara Prasad Sastri should be appointed to the Principalship of the Calcutta Sanskrit College on the retirement of the present Principal, Mahamahopadhyaya Nilmani Nyayalankar. Mahamahopadhyaya Hara Prasad Babu is a very astute man who is bent on serving his own interests, and possesses an accomplished tongue for flattery. He is able to make the Sahebs believe that he is a profound Sanskrit scholar. He is the possessor of many qualities of the kind indicated here. It is also known to us that it was he who brightened the face of his country by telling Government that Hem Babu has no loyalty, and that it was he with whom originated the rumour that the arrangements regarding the performance of the *Swastyayan* and *hom* ceremonies at Kalighat, having for their object the discomfiture of the Boers, were the outcome of his labours. What wonder that a Mahamahopadhyaya, such as he is, should be able to hold Mr. Pedler spell-bound?

We hope the Lieutenant-Governor will disregard this recommendation by Mr. Pedler. Considering the incompetency shown by Hara Prasad as a Professor in the Presidency College, it will be a most regrettable thing to make a person like him Principal of the Sanskrit College. Is flattery (oiling) the principal qualification for getting the Principalship of that College? There are many students of the Sanskrit College abler than Hara Prasad. There are many able men in the Education Department also. Why speak of others when a quiet and cool-headed, able and erudite scholar like Professor Bireshwar Chatterji is to be found within the college itself? Outside the college men like Nilkantha Majumdar can be found. But then, they are not past masters

in the art of flattery, nor are they Mahamahopadhyayas. So, the Sastri's triumph is assured. There can be no doubt that if the Government of Bengal does not do justice, the college will reach the lowest depths of decline. Let the Sastri be made a *Lat* (Governor-General or Lieutenant-Governor), but let him not be made the Principal of the Sanskrit College, and thus put in the way of disgracing that ancient and long-cherished institution.

Class promotion in the Calcutta Medical College.

22. The *Bangabandhu* [Chandernagore] of the 10th November says that henceforward it will be impossible for boys of average merit to read in the Calcutta Medical College, because the total of marks of the annual examinations which formerly enabled them to get class promotion, has recently been doubled. It is not clear why Dr. Bomford is so anxious to change the rules which have been in force in the College since its establishment. Partiality for Englishmen may account for Government's dislike of natives and its unwillingness to give them posts in its service. But what objection can it have against imparting education to the natives? Dr. Bomford's action would seem to suggest that he thinks it necessary to devise means to prevent natives from qualifying themselves for the medical profession. If the Government is not already biassed in favour of Dr. Bomford's views and judges the matter with an open mind, it cannot but characterise his action as unjust and unreasonable. It should, at least, make an enquiry into the matter.

BANGABANDHU, Nov. 10th, 1900.

The Sanskrit College—what it wants.

23. The *Prativasi* [Calcutta] of the 12th November has the following:—

The Sanskrit College is in a deplorable condition, and the defects in its management are crying for a remedy. Let it be first decided whether it is desirable to remedy these defects. It will then be time to appoint to its Principalship a man fully qualified to apply this remedy.

Sanskrit is now being appreciated all over the world, and the superiority of Sanskrit literature and Sanskrit philosophy is being openly and unanimously admitted. The revival and spread of Sanskrit literature has benefited not only India but the whole world. The more is the knowledge of Sanskrit spreading the more are new theories being discovered concerning the antiquities of language. As for India, revival and spread of Sanskrit are extremely necessary for its welfare. There can therefore be no difference of opinion as to the desirability of spending more and more money for the spread of a knowledge of Sanskrit.

Every department of the Government seems to be worked as it were mechanically. The Sanskrit College is the only Sanskrit institution in Calcutta managed by the Government, but there seems to be no one to see whether Sanskrit is properly taught there. The knowledge of Sanskrit which is at present imparted in this college is only nominal. There is properly speaking no difference between the teaching of Sanskrit in the Sanskrit College and the teaching of Sanskrit in other schools and colleges. During Nyayratna's Principalship there was some arrangement, though unsatisfactory, for the teaching of Sanskrit. But the present Principal has done away even with that. Sanskrit has practically become an optional subject in the college department of the Sanskrit College. The students have of course to read the Sanskrit text-books prescribed for the University examinations, but the few additional Sanskrit books which, and which alone, differentiate the Sanskrit curriculum of the Sanskrit College from the Sanskrit curriculum of other colleges are read by few students—by those few alone who intend to compete for the local scholarships. The college authorities and the college staff know this, but they do not care to enforce the reading of these books. To tell the truth the present Principal has increased the number of students in the college department by practically doing away with the teaching of Sanskrit. And this is called the improvement of the Sanskrit College. It is of this improvement that the Principal speaks from year to year on the occasion of the prize distribution. The Director of Public Instruction seems to believe in this so-called improvement, and the Government does not seem to take any interest in the teaching of Sanskrit in the Sanskrit College. The present Principal cannot, however, take any credit even for the increase in the number of students in the college department. His only credit is that he has done away with the teaching of Sanskrit. The fee for the college department in the Sanskrit College is Rs. 5,

PRATIVASI, Nov. 12th, 1900.

and 44 students are permitted to read in the college departmen at the reduced fee of Rs. 2. English, mathematics, and other subjects are well taught in the Sanskrit College, while the students of the F. A. classes enjoy the advantage of the science lectures which are given in the Presidency College. It is, therefore, no wonder that there should be thirty or forty students in the F. A. classes of the Sanskrit College. The number of students in the B. A. classes has also increased, but this is owing to the fact that a B. A. student of the Sanskrit College enjoys the advantage of the Presidency College lectures at half-fee, and also to the fact that the reading of the Sanskrit Honour course is, under the present Principal, only nominally compulsory.

There is no satisfactory arrangement for the teaching of Sanskrit grammar in the college classes of the Sanskrit College. Only a portion of *Vyakaran Kaumudi* is taught. There is, therefore, no difference in this respect between the Sanskrit College and other colleges. The teaching of *Mugdhabodh* has been discontinued in the school department, and *Laghu Kaumudi* has taken the place of *Mugdhabodh*. The reader of *Laghu Kaumudi*, however, is not likely to acquire any very great knowledge of Sanskrit grammar,. Moreover, those who have had anything to do with *Laghu Kaumudi* very well know that it is rather obscure and stiff, containing, as it does, only some of the aphorisms of *Siddhanta Kaumudi*. Even in the school department Sanskrit occupies a subordinate place. The Principal is indifferent to Sanskrit, and the Head Master also does not appear to take any very great interest in it. Still Sanskrit is better taught in the school than in the College department of the Sanskrit College.

The Bengali students of the Sanskrit College have a very imperfect knowledge of Sanskrit. The students of other colleges know more Sanskrit than those of the Sanskrit College. The Sanskrit College exists only for the teaching of Sanskrit. Otherwise the Presidency College and the Hindu and Hare Schools would serve the purpose of education very well. Why should the Government spend three or four thousand rupees a year for the maintenance of the Sanskrit College? The Government's indifference in the matter is clear enough. For the sake of economy, the non-Sanskrit subjects of the B. A. examination are not taught in the Sanskrit College, and its students have to go to the Presidency College to attend the lectures on those subjects. The same is the case with Physics and Chemistry in the F. A. classes. The laboratory of the Sanskrit College has been removed to the Presidency College. It is only for the teaching of Sanskrit that the Sanskrit College exists, and yet it is Sanskrit which is sadly neglected in that College. This is why we are earnestly drawing the attention of the Government to the present management of the Sanskrit College. Lord Cruzon appears to be imbued with the idea of reforming the existing educational system in India, and our Lieutenant-Governor is also a noble-hearted ruler. We, therefore, earnestly and humbly request them to make satisfactory arrangements for the teaching of Sanskrit in the Sanskrit College. It is a great regret that a student of the Sanskrit College should have only a smattering knowledge of Sanskrit philosophy and Sanskrit law, and only a superficial acquaintance with Sanskrit grammar and rhetoric.

The time has come for the appointment of a Principal for the Sanskrit College. Let the Government appoint to its Principalship a man who will be able to make satisfactory arrangements for the teaching of Sanskrit. If a great Sanskrit scholar is required for this purpose, let the Government find out such a man by a careful search. It should be considered whether an M. A. or a Sastri would be fit for the post, considering the nature or the duties which should now attach to it. If an able scholar, with administrative abilities, but not well versed in Sanskrit, can improve the condition of the Sanskrit College, let him, by all means, be appointed to its Principalship. It does not matter whether he be a European or a native. What we want is the improvement of the Sanskrit College. Let not the Government fail to make arrangements for the making of this improvement.

(*e*)—*Local Self-Government and Municipal administration.*

BIKASH, Oct. 30th, 1900.

The Backergunge District Board.

24. The *Bikash* [Barisal] of the 30th October says that the affairs of the Backergunge District Board are somewhat involved in mystery, and are carefully kept secret from the rate-payers, and those whose views are opposed to those of the members of the

Board. The Editor of this paper had applied before the *Puja* vacation for a copy of the District Board's budget. But far from supplying that paper, the Chairman of the Board had not even the courtesy to give a reply to the application. To tax the rate-payers but not to let them know anything of the manner in which the money so raised is spent is local self-government, indeed!

25. The same paper says that even the few lights which Barisal town possesses are not properly attended to. For about ten or eleven days the lights in the Jail Road, and especially the one on the Nazir's Bridge have been dimly burning till 9 or 10 P.M. and then going out. Darkness on the bridge causes inconvenience not only to passengers but also to the boats passing underneath it. The Municipal Vice-Chairman and Overseer have done nothing in the matter, although their attention was drawn to it.

The lighting of Barisal town.

BIKASH, Oct. 30th, 1900.

26. The *Sri Sri Vishnu Priya-o-Ananda Buzar Patrika* [Calcutta] of the 31st October fails to see what purpose is served by appointing official Commissioners to the mufassal municipalities. These Commissioners do more harm than good, and it is a matter of regret that Government does not yet see its mistake.

Decline of local self-government.

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Oct. 31st, 1900.

In many municipalities the practice is for the Chairman to nominate the official Commissioners In such municipalities the official Commissioners are generally all selected from the Chairman's own ward, and the Chairman is able with their support to secure his selfish ends. In the matter of the nomination of official Commissioners, it would be better to consult the elected Commissioners and the rate-payers than to depend entirely on the views of the Chairman. It should also be seen that the official Commissioners are selected from the various wards of which a municipality consists, and not from one or two favoured wards only.

Official Commissioners serve only as ornamental figure-heads. The municipal administration reports of the last year prove how useless these Commissioners are. Mr. Williams, Commissioner of the Bhagalpur Division, wrote that neither in the Monghyr nor in the Bhagalpur district the official Commissioners did their assessment work well, and that the Commissioners, who are servants of Government, absented themselves from most meetings, and their attention had to be drawn to this more than once. The writer knows several municipalities, the official members of which present themselves only at every fifth or sixth meeting, in order only to prevent their names from being removed from the list of Commissioners, and feel it toilsome to wait even for the few minutes a meeting lasts. But even such Commissioners are re-appointed.

The appointment of such useless official Commissioners is one of the reasons why local self-government is becoming a worthless institution in this country. Though these Commissioners seldom do any useful work, they possess a peculiar knack of creating quarrels and often do serious mischief to their municipalities by seeking to ingratiate themselves with the authorities. Mr. Inglis, formerly Magistrate of Hooghly, once wrote in an official report that the municipalities would be purged of many of their defects if the quarrelling proclivities of some Commissioners could be kept in check. And it is clear which Commissioners Mr. Inglis means. The greatest care should, therefore, be exercised in selecting official Commissioners, if Government considers it its duty to foster local self-government. The practice of appointing official Chairmen should also be given up, because the appointment of an official Chairman converts a municipality into a department of the Government, pure and simple.

27. The *Bikash* [Barisal] of the 6th November says that the large number of coolies who have been brought to Barisal town for the survey operations has become a source of danger to the health of the town. The coolies, 200 in number, are made all to live under one tent. Overcrowding has caused an outbreak of cholera among them, and it is feared that the disease may spread to the town. The practice of taking the dead bodies of coolies through the town to the burning ghât is objectionable. A burning ghât for the coolies should be assigned in some place near where they are lodging.

Health of Barisal threatened.

BIKASH Nov. 6th, 1900.

JYOTI, Nov. 8th, 1900.

Cholera in Chittagong.

28. The *Jyoti* [Chittagong] of the 8th November says that though the virulance of cholera in Chittagong town has not abated, patients are not coming to the hospital for treatment, nor are they consulting medical practitioners, for fear lest their clothes and household furniture should be destroyed. This fear is causing the people to conceal cases.

PRATIVASI, Nov. 12th, 1900

A cartoon on the present municipal administration of Calcutta.

29. The *Prativasi* [Calcutta] of the 12th November has a cartoon on the municipal administration in Calcutta. A European, looking like Sir John Woodburn, is shown. A dwarfish pompous European in spectacles, is showing him a piece of paper, upon which is inscribed the words "No admission," evidently meaning that the Lieutenant-Governor's opinion cannot influence the deliberations of the municipality. Some Babus are also shown precipitately leaving the municipal hall. The cartoon is headed "As I have sown, so shall I reap," and the letter-press runs as follows:—

Lieutenant-Governor (*courteously*).—The Building Regulations should not be strictly enforced in the case of people suffering from distress caused by the recent rains.

Mr. Bertram (*angrily*).—Who are you?

European Commissioners (*in a chorus*).—Beat him at his own weapons.

Lieutenant-Governor (*soliloquising*).—No one is to blame, O Kali (Mitter)! I am now being drowned in the tank of my own digging—I am reaping as I have sown!

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Nov. 14th, 1900.

The Bhadreswar Municipality in the Hooghly district.

30. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 14th November has learnt from a correspondent that the Bhadreswar Municipality, in the Hooghly district, having for its Chairman an officer of the Victoria Jute Mills, is going to spend Rs. 2,000 on the construction of a drain, which will pass partly through municipal land and partly through land belonging to the mills and some other private owners. Some Commissioners objected to this expenditure, on the ground that a drain like the one proposed would benefit only the mills and some other private owners, but their objection was overruled by a European majority.

The municipality is also said to be going to spend money on the improvement of a *busti* situated near the jute mills, in the face of the report submitted by the Commissioners who were entrusted with the investigation of the matter, and who have deprecated the proposed expenditure.

(*f*)—*Questions affecting the land.*

JYOTI, Nov. 8th, 1900.

The Chittagong Court of Wards.

31. The *Jyoti* [Chittagong] of the 8th November fails to account for the action of the Chittagong Court of Wards in purchasing, on behalf of its wards, estates at high prices, and then neglecting, for long periods, to make settlements with their raiyats. The estate of Salamat Ali Khan and the Surendra Bijay estate have suffered by such action on the part of the Court. It is suspected that it has some motive in acting in this way.

(*g*)—*Railways and communications, including canals and irrigation.*

BIKASH, Nov. 6th, 1900.

The silting up of canals in the Backergunge district.

32. The *Bikash* [Barisal] of the 6th November does not think it right that the Backergunge District Board should waste money on the construction of iron bridges, when no money can be found for dredging the canals—the most useful communications in the district—which are fast silting up. The silting up of the Lakhutia and Rahmatpur Canals are causing the greatest inconvenience to those who have to come to Barisal from any place in the northern part of the district. A few years ago some money was spent on the Lakhutia Canal. But it simply fattened the contractors without doing any public good.

The approaches from the suburbs to the town also need attending to.

33. The *Jyoti* [Chittagong] of the 8th November draws attention to the extremely unhealthy quarters which have been assigned to the railway clerks in Chittagong. Sickness, caused by residence in these unsanitary dwellings, has already caused many clerks to leave the service, and many more are contemplating doing so.

JYOTI. Nov. 8th, 1900.

Railway clerks' quarters in Chittagong.

34. The *Khulna* [Khulna] of the 8th November complains that steamer passengers at Khulna have to suffer a good deal of inconvenience from the absence of a waiting-room, because the steamer arrives late at night and leaves early in the morning. The sufferings of the passengers are the greatest in winter, when the cold north wind blows. A corrugated shed can be constructed at a cost of Rs. 200 or Rs. 300, and it is not easy to see why the Steamer Company should grudge this small expenditure. The District Magistrate can, perhaps, remove this inconvenience if he attends to the matter.

KHULNA, Nov. 8th, 1900.

A waiting room wanted for steamer passengers at Khulna.

35. The same paper has heard from a trustworthy source that the inconveniences of railway travelling in Khulna had attracted the attention of the late Divisional Commissioner, Mr. Macpherson. It is hoped that Mr. Buckland, too, will attend to the matter. He will be able to learn all about the grievances in this connection by making enquiries of any respectable resident during his approaching visit to Khulna.

KHULNA.

Inconveniences of railway travelling in Khulna.

36. A correspondent complains in the *Samay* [Calcutta] of the 9th November that owing to the silting up of the Patgoda and Narghat Canals, about forty villages in the Aranganagar pargana, in the Tamluk subdivision of the Midnapore district, are flooded almost every year. The beds of these canals have become higher than the level of the low-lying lands. Drainage being thus obstructed, the villages are all flooded during the rainy season. Such has been the case this year, and the rice crops have been destroyed. The canals are within the zamindari of the Mahishadal Raj, and it is the duty of the zamindar to dredge these canals deep. Dredging, however, is imperfectly done and the canals then silt up. It is said that the District Magistrate last year ordered the zamindar to dredge the Narghat Canal deep, but his order does not seem to have been carried out.

SAMAY, Nov 9th, 1900.

Two canals in the Midnapore district.

37. The *Prabhat* [Calcutta] of the 14th November complains of the want of waiting accommodation on the Ondal station on the East Indian Railway. Two waiting-rooms should be constructed on the two platforms without delay. The tin shed on the down platform is not a fit waiting-room. There is no bridge on the Singaran close to Ondal. The railway authorities should not grudge the expense of constructing a bridge on this river for the convenience of the public, who have now to cross this river in order to go to the station. The road from Ukhara to the bank of the Singaran is partly metalled and partly unmetalled. This causes great inconvenience to the public. The Chairman of the District Board should order the metalling of the whole of this road.

PRABHAT, Nov. 14th, 1900.

The Ondal station on the East Indian Railway.

38. The same paper complains that intermediate-class passengers have to suffer great inconvenience, both on account of the absence of waiting accommodation at the Howrah station and on account of there being no separate intermediate-class passage to the platform. No intermediate-class passenger is allowed to go to the platform before he has provided himself with a ticket and has been examined by the plague doctor at the gate. This plague examination is a farce, and serves the only purpose of causing inconvenience to the public. If the passengers are examined in the booking office when tickets are issued to them, a good deal of trouble will be saved.

PRABHAT.

Railway grievances.

At present the friends and companions of passengers are not allowed to go to the platform. This is a great hardship, and it can be removed by issuing platform tickets worth one anna or half-anna. A few benches, reserved for intermediate-class passengers, should be placed on the platform, and they should be allowed to wait for a train on these benches. The duty of examining tickets at the entrance to the passage to the platform should be entrusted,

not to a constable, but to a railway employé. Police constables are not well-behaved, and do not hesitate to insult the passengers.

(*h*)—*General.*

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Oct. 31st, 1900.

39. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 31st October has the following:—

Dr. Handley on the use of indigenous drugs in public dispensaries.

Dr. Handley, Inspector-General of Civil Hospitals, has issued a circular to all medical officers in the mufassal advising them to use indigenous drugs in the public dispensaries very largely. Dr. Handley has been in this country for a very long time, and his experience of the country has probably convinced him that indigenous drugs are more beneficial to the people than drugs brought from foreign countries. But if he had advised a larger use of only such well-known indigenous drugs as *chirata* (*gentiana cherayta*), and *golancha* (*menispermum glabrum*), there would have been nothing to say in the matter. But it is a wonder how a scientific physician like him could issue such an unscientific order, as directing the use of *all* indigenous drugs in public dispensaries—drugs, that is, the properties of which have not yet been scientifically determined. The late Dr. Kanai Lal Dey, Rai Bahadur, once applied to the Government for help in determining the properties of indigenous drugs. But Government did not listen to his prayer. A similar request, made by the late Babu Jay Krishna Mukharji of Uttarpara and by Dr. Mahendra Lal Sircar, was also rejected. Government has, indeed, always shown a supreme apathy in the matter. But now its highest medical officer comes forward and advises the use of indigenous drugs, although not himself cognisant of their properties! If Dr. Handley is prompted by a real desire to do the people good, he should first advise the Government to appoint an expert pharmacologist to determine the properties of indigenous drugs.

PRABHAT, Nov. 7th, 1900.

40. The *Prabhat* [Calcutta] of the 7th November has the following with reference to the circular issued by Lord Curzon, regarding the granting of shooting passes to European soldiers:—

The shooting pass circular.

We do not say that this circular will put an end to the commission of oppression by soldiers, but there is no doubt that it will largely check such oppression. Lord Curzon should be thanked for this circular. The new rules should be published in all villages and all over the country.

MEDINI BANDHAV, Nov. 7th, 1900.

41. The *Medini Bandhav* [Midnapore] of the 7th November says that the protest of the people of Contai against the proposed transfer of the subdivision from the Midnapore to the Balasore district, expressed in a meeting lately held for the purpose, is not likely to carry much weight with Mr. Faulder, Divisional Commissioner, as he has been long in favour of the measure. The transfer will not benefit either Balasore or Midnapore in any way, but will cause much inconvenience to Contai. For instance, Balasore possessing no separate Sessions Judge, the transfer will inconvenience Contai in the matter of appeals, both Civil and Criminal. Contai is also no nearer to Balasore town than to Midnapore. Geographically, and as regards language, manners, and customs, Contai is more akin to Midnapore than to Balasore. Besides, there is no valid reason for contracting the limits of the former district. None but Mr. Faulder can say what benefit is sought to be derived from disturbing an arrangement which has existed since the commencement of the British rule in this province. It is hoped that the Lieutenant-Governor will not disturb the present arrangement without careful enquiry and consideration.

The proposed transfer of Contai to the Balasore district.

KASIPUR NIVASI, Nov. 7th, 1900.

42. The *Kasipur Nivasi* [Barisal] of the 7th November says that not only are the employés of the Barisal post-office so overworked as to lose their health, but they are also refused leave, even on most urgent occasions. A larger number of men ought to be employed in the office, particularly as Government makes a large saving in the Postal Department.

Overworked postal employés

43. The *Khulna* [Khulna] of the 8th November says that Mr. H. N. Baker is a nephew of Mr. E. N. Baker, Secretary to the Government of Bengal. Through his uncle's influence Mr. Baker, junior, became a second grade Inspector of Police. He was then appointed to a high post in the Salt Department, and has now been promoted to an Assistant Superintendentship of Police and appointed to act as Assistant Inspector-General of the Railway Police. Mr. Baker is not only a European, but also the nephew of a high officer. It need, therefore, hardly be said that he has been promoted in supersession of the just claims of many deserving officers. The writer also notices that a European kanungo has been promoted to a Deputy Magistrateship, and that another European has been appointed a Deputy Magistrate.

KHULNA, Nov. 8th, 1900.

The promotion of certain European officers.

44. The *Bankura Darpan* [Bankura] of the 8th November brings the two following grievances of the Bankura people to the notice of the Lieutenant-Governor:—

BANKURA DARPAN, Nov. 8th, 1900.

Matters for Sir John Woodburn's consideration in Bankura.

(1) A large number of coolies are sent every year from Bankura to Assam. But as they are, for the most part, fraudulently recruited, few among them are registered in this district or kept in the recognised depots. The recruiters keep them concealed in their own houses or other secret places. The police prepare a list every year of the *badmashes* of the district, but the names of the coolie-recruiters are seldom included in it. It is hoped that His Honour will direct the Bankura police to prepare a list of these recruiters, as well as of the places in which they keep coolies concealed, and to keep a sharp eye on their proceedings.

(2) Policemen are conspicuous by their absence in Bankura town during day-time. Let a man be robbed or a woman violated in broad daylight, you will find no policeman to come to the rescue. It is not creditable to the Bankura police that no policeman came to the house of Baroda Goalini in time, although the whole village went to the police to call it in. The chaukidars do not keep watch by day, and many of them are found in the disreputable quarters of the town in a drunken state. Instead of protecting the people these chaukidars oppress them. People do not venture to institute suits against policemen, because policemen are seldom punished, and even if punished are not dismissed. Here is one instance. Last year a drunken chaukidar was obstructing a road with his arm stretched out when a school-boy, named Gaurisankar Chattopadhyaya, happened to come that way. The chaukidar beat the boy and threw him into a drain. The boy lodged a complaint in the thana. But the police, in its turn, prosecuted the boy under Act V of 1861, prosecutions under that Act being the most potent weapon of the police, offensive and defensive, in this district. The boy escaped conviction by making a large expenditure of money, and the chaukidar was eventually convicted, but he was re-instead in his office to the great alarm of the townspeople. The people fear the chaukidar more than the Magistrate, for the protection of their honour depends upon that dignitary. The frequent thefts and dacoities in the district are seldom traced, and people never again see the things they have once lost. No wonder, therefore, that the Bankura people should be losing all respect for the police. It is hoped that a few model police officers will be sent to this district to enable the local police to regain the respect which they have forfeited.

45. The *Nava Yug* [Calcutta] of the 10th November says that lately the publisher of the book "Sraddhatattva," published ten years ago, was prosecuted and fined for not having supplied copies of it to the Inspector-General of Registration. The printer of the new Calcutta Press was also fined for a similar offence in respect of a book named "Atul Granthavali." These cases have created dangerous precedents for printers. When a printer supplies a copy of any book he has printed to the Inspector-General of Registration, he gets a receipt on a slip of paper resembling a bit of wastepaper. It is not reasonable for the Government to expect that a printer should treasure up this bit of paper as a valuable document, and it is not, therefore, right for it to prosecute a printer when years have passed away since he printed the book. There is one other point. If the "Sraddhatattva" and the "Atul Granthavali" were not supplied to the Inspector-General of Registration, how did he

NAVA YUG Nov. 10th, 1900.

Prosecution of printers of books.

ascertain the names of their printers and publishers? Are there detectives to ascertain the names of the printers who do not supply books to the Inspector-General?

In connection with these prosecutions, some people are blaming Babu Rajendra Chandra Sastri, Bengal Librarian, saying that prosecutions are being directed only against those who have no sympathy with the Sahitya Sabha, of which Babu Rajendra Chandra is a staunch supporter. The writer is not disposed to accept such an insinuation against Babu Rajendra Chandra's character. But it is not right for Rajendra Babu, who holds a high official position, to mix himself up with any literary, or, for the matter of that, of any faction whatever. If he wishes to take part in the literary activity of the time, he should impartially sympathise with all literary movements.

III.—Legislative.

Bharat Mitra, Nov. 12th, 1900.

The Assam Labour Emigration Bill.

46. The *Bharat Mitra* [Calcutta] of the 12th November says that the existing Assam Labour Emigration Act is at the root of many evils. Cooly recruiting has become as objectionable as the slave trade, which the Musalmans used to carry on in Africa. The tricks of the cooly-recruiters are inhuman. It is a great satisfaction that Lord Curzon is going to amend this labour law. It is to be hoped that Mr. Cotton, Chief Commissioner of Assam, and Lord Curzon will do something for the poor coolies.

V.—Prospects of the crops and condition of the people.

Hitavadi, Nov. 9th, 1900.

Flood relief in Calcutta.

47. The *Hitavadi* [Calcutta] of the 9th November writes as follows with reference to the Government policy of granting relief:—

The Government is not willing to grant any relief to beggars or to those who have any landed property, or a shop, or a bullock cart. But there are few in this country, who have not at least a few square feet of land. Even those whose property is mortgaged will not receive a handful of rice from Government, so long as that property is not sold. This is why we like individual charity better than Government charity.

Hitavadi.

Distress in the Midnapore district.

48. A correspondent complains in the same paper of the prevalence of distress in the Doro pargana in the Tamluk sub-division of the Midnapore district. The last heavy rains have flooded the whole pargana, and the crops are still under water. There are not many outlets for the rain water. The loss caused by the rains has been considerable. Doro is within the khas mahals, and it is hoped that the Government will relieve the distress of the suffering multitude just as it did in the years 1833, 1850, 1851, 1865, and 1866.

VI.—Miscellaneous.

Sri Sri Vishnu Priya-o-Ananda Bazar Patrika, Oct. 31st, 1900.

The sale of American degrees in Calcutta.

49. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 31st October publishes Mr. Slacke's letter warning the public against the American degrees, which are being offered to the people of this country for sale, and hopes that no one will waste his money on the purchase of such degrees.

Hitavadi, Nov. 9th, 1900.

The question of industrial revival in India.

50. The *Hitavadi* [Calcutta] of the 9th November has the following with reference to the question of industrial revival in India:—

It should be the first and foremost duty of the Government to bring to the notice of Indian artisans those cheap and easily workable machines with the help of which English artisans are manufacturing those articles which used to be made by hand in India. It should also be the duty of the Government to teach Indian artisans how to work these machines and how to make them. To do this, the Government should either send Indian youths to the manufacturing centres of Europe or open technical institutions in India. The industrial progress of Japan is due to the adoption of this industrial policy. Let the Government also open industrial homes. Let it not be confined by Mr. Tellery's narrow lines of industrial revival.

51. The *Mihir-o-Sudhakar* [Calcutta] of the 9th November writes as follows:— MIHIR-O-SUDHAKAR, Nov. 9th, 1900.

A Musalman national congress in India.

A recent issue of the *Bengalee*, Babu Surendra Nath Banerji's paper, says that the Musalmans of India are going to establish a separate national congress of their own for the purpose of political agitation and the protection of their national interests, and our contemporary has certainly satisfied himself about the truth of what it says. It is a fact that no brotherly feeling exists between Hindus and Musalmans, and it is certain that some time must yet elapse before such feeling can be established. The fault is not the Musalman's but entirely the Hindu's. We speak of Bengal only, and here Hindus do not always look upon their Musalman fellow countrymen with either affection or in a friendly spirit. There was, indeed a time when Hindus, even the greatest among them, were anxious to secure the help, favour and kindness of Musalmans. That time is now gone, and Hindus now look down upon Musalmans as *yavanas*. A Hindu would now consider himself fortunate if he could socially mix with a European, but he hates to mix with a Musalman. To him a Musalman is now an object of loathing and hatred.

Babu Surendra Nath has advised Hindus and Musalmans to become united, because, as he says, unity leads to progress and disunion to decline. From a fear lest Musalmans should create a schism in the existing national congress and thereby lessen its power and strength, Babu Surendra Nath is attempting to cozen the Musalmans with sweet words. He says to the Musalman:—Brother, do not establish a separate congress, Hindus and Musalmans are sons of one and the same mother, the wants and grievances of both are identical; remember also, that unity is a mighty power.

However much Babu Surendra Nath may profess good feeling and friendliness for the Musalmans, the latter know that Surendra Babu's co-religionists hate them. They know that since the Bengali language came to be a written language, Bengali authors have been abusing the Musalmans. Edition after edition of books containing such abuse has been put in the hands of the public. From Iswar Chandra Gupta to Bankim Chandra Chatterji, every great Bengali author has abused and vilified the Musalmans according to his own sweet will. And following their example, even petty poets and novelists make use of the most vulgar and abusive language towards the Musalmans, not sparing even the Musalman sovereigns who once held sway over all India. Mistranslations are made from the works of English authors in order to get a handle for abusing Musalmans. English works on history are ransacked for passages which seem to lend a colour to Musalman abuse, and taking their stand upon these, Hindu authors let loose their tongue against their Musalman fellow countrymen. Plenty of examples of such abuse have been collected in his books by the literary zamindar of Dhanbari, Syed Nawab Ali Chaudhuri. On the other hand, search the books written by Musalman authors, and you will not find a single passage abusive of Hindus. So long as the *Bengalee* fails to check this abuse of Musalmans by Hindus, so long as Hindus only *profess* love and good-will for Musalmans, but do not feel that love and good-will in their hearts, so long will Musalmans remain separated from Hindus. And it is needless to say, the separation and estrangement is entirely the creation of the Hindus.

52. The *Bharat Mitra* [Calcutta] of the 12th November characterises the great rush of spectators during the procession of the English volunteers back from the Transvaal, causing 1,600 casualties, as a new thing in the history of England. No one could think that in a city like London, the centre of civilisation, such a rush could ever take place. BHARAT MITRA, Nov. 12th, 1900.

The return of the City Imperial Volunteers to London.

53. The same paper agrees with Mrs. Annie Besant in the proposal that the next Viceroy of India should be a member of the Royal family. Many Indians are of opinion that such a Viceroy will rule India to the greatest satisfaction of the people. BHARAT MITRA.

An ideal Viceroy for India.

54. The same paper is sorry that the Rao Saheb of Cutch in his speech, in the presence of Lord Curzon, said that under British rule the country is not only prospering but is enjoying great liberty. Perhaps the Rao Saheb BHARAT MITRA.

The Rao Saheb of Cutch on Indian prosperity.

is a well-to-do man; he, therefore, feels himself comfortable. Is it in consequence of the increase of wealth that the recurrence of famine has become so frequent in the country?

PRABHAT, Nov. 12th, 1900.

55. The *Prabhat* [Calcutta] of the 12th November quotes with approval the following from Lord Curzon's Bombay speech:—

Lord Curzon's Bombay speech.

"It is by the natives' confidence in British justice that the loyalty of the Indian peoples is assured. If to justice we can add that form of mercy which is best expressed by the word consideration, and which is capable of showing itself in almost every act and incident of life, we have, I think, a key that will open most Indian hearts."

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"Indeed, the most striking incident in recent Indian history, the most conclusive testimony to the loyalty of her princes and people, and the most absolute demonstration of the reality of the peace that we have enjoyed, is the fact that have spared between 20,000 and 30,000 soldiers from the Indian Army for the wars being waged elsewhere by the forces of the Queen and have thus not unhandsomely borne our share in that great outburst of Imperial sentiment that has marked the disappearance of the old century and the opening of the new."

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"I can see no reason why, in India as elsewhere, the official hierarchy should not benefit by public opinion. Official wisdom is not so transcendent as to be superior to this form of stimulus and guidance: indeed, my inclination, when the Government is attacked, is not to assume that the critic must inevitably be wrong, but that it is quite conceivable that he may be right. In any case, I enquire. Of course it is easy to disparage public opinion, or the Civil Service, or of merchants in a country like India to say that it is either the opinion of the merchants in general; or, if it be native public opinion, that it only represents the views of the infinitesimal fraction who are educated. No doubt this is true, but all these are the various sections upon whose intelligent co-operation the Government depends. To the masses we can give little more than security and material comfort. In their humble lives they have not reached the stage of development at which they can lend us anything more than a passive support; but the opinion of the educated classes is one that it is not statesmanship to ignore, or to despise."

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"The official mind seems simple enough, but to the outside public may appear quite obscure. In framing its legislation it can profit by external advice. Instead of relying solely upon the arcana of official wisdom, it can look sympathetically into grievances, instead of arbitrarily snuffing them out. These, at any rate, are the principles upon which I have tried, during the past two years, to conduct the administration of India, and they seem to have been so far successful as to win approval at your hands. Gentlemen, let me add, in conclusion, that it is in the power of public opinion in this country to repay the compliment. It can very materially strengthen the hands and lighten the task of the head of the Government, if he is so fortunate as to possess its support. There are many things which he can undertake which he otherwise would be tempted to leave on one side. A Prime Minister in England is strong in proportion to the Parliamentary strength of his party. A member of Parliament is strong in his constituency in proportion to the size of his majority. In this country if the analogy may be pursued, all India are the constituents of the Viceroy, and his strength is proportionate to their allegiance. I gladly welcome this opportunity of conveying my thanks to those who have so ungrudgingly given me their confidence during the short time that I have held my present post, and hope that it may be continued to me, easing my burden and invigorating my spirits until the end."

URIYA PAPERS.

56. The *Uriya and Navasamvad* [Balasore] of the 24th October is sorry to learn that it is in contemplation to transfer Lord Curzon to England before the term of His Excellency's service expires, and observes that his loss will be felt very much by the Indians. Its contemporary of the *Samvadvahika* [Balasore] of the 25th October is of the same opinion.

Lord Curzon.

URIYA AND NAVASAMVAD, Oct. 24th, 1900.

57. The same is paper is glad to find that Mr. Caine, a real friend of India, has been returned to the British Parliament, and hopes that he will be of great service to the Indians.

Mr. Caine in Parliament.

URIYA AND NAVASAMVAD.

58. The *Samvadvahika* of the 25th October is sorry to calculate that there were ten famines in the past forty years in India, *i.e.*, one famine at the end of every four years. The writer observes that this is not at all creditable to the government of India direct by the British Ministry, specially as every famine was accompanied by many deaths, and infers that there is something wrong in the policy of Government.

Famine in India under British rule.

SAMVADVAHIKA, Oct. 25th, 1900.

59. The same paper is of opinion that an eight-anna paddy crop is expected in the Balasore district, and that one or two showers of rain will be of great use to the paddy plants, standing on muddy soil. The *Uriya and Navasamvad* [Balasore] of the 31st October is of opinion that want of grass is felt very much in those parts of the Balasore and Puri districts that were affected by river floods, and that this has been a great source of trouble to those that own cattle. The writer regrets that the loss of cattle in the Balasore district, due to floods, has been estimated at 1,500 and the loss of houses at 2,000. The loss of cattle and crop, due to floods, in the Puri district has been equally great.

Crops and cattle in the Puri and Balasore districts.

SAMVADVAHIKA.

60. Referring to the display of fireworks on the occasion of the *Kali Puja* in the different centres of population in the Orissa Division, the *Uriya and Navasamvad* [Balasore] recommends that certain kinds of such fireworks should be altogether abolished, as they are positively mischievous and are doing injury to the passers-by.

Kali Puja fireworks.

URIYA AND NAVASAMVAD, Oct. 31st, 1900.

61. The *Utkaldipika* [Cuttack] of the 3rd November regrets to notice the death of Professor Max Müller, and states that in him India has lost a true and sincere friend.

The late Professor Max Müller.

UTKALDIPIKA, Nov. 3rd 1900.

62. The same paper is sorry to learn that the Government is thinking of purchasing writing paper in England, as the paper mills in India are unable to supply paper at a cheaper rate. The writer exhorts the paper mills to do their best to secure the patronage of Government, that is about to pass off to their rivals in England.

Contemplated purchase of paper in England by Government.

UTKALDIPIKA.

63. The same paper is sorry to find that the people of Parikud, in the Puri district, are again in distress. They have no other crop except paddy, and that is periodically destroyed by salt water from the Chilka lake. Unless they are allowed to manufacture salt, which was their old industry, the people must either leave their homes or die in distress, for the Raja of Parikud has already exhausted his resources in meeting the demands, due to the periodical scarcity of food. The writer observes that manufacture of salt may be permitted in Parikud without any loss to Government, and even if any such loss happens, it should not be noticed, when the lives of so many men and women are in danger.

Distress in the Puri district.

UTKALDIPIKA

64. Referring to the Plague Regulations A, B, and C, recently promulgated by the Government, the same paper points out that they are far better than those that were issued a few months ago, and that they show the sympathy and respect which His Honour feels for the natives of Bengal. The writer feels that there are two provisions in the village plague regulations which are likely to cause great hardship to the villagers, namely (1) the provision to compel the villagers to abandon their villages and migrate to other

The new Plague Regulations and two hard rules.

UTKALDIPIKA.

places for a temporary period, and (2) the provision to compel people to go to hospitals, when they are unwilling to do so. The writer, however, hopes that the absence of plague in the Bengal villages will make the people indifferent to the rigour of these rules.

UTKALDIPIKA, Nov. 3rd, 1900.

65. The appearance of a large number of Gurjati beggars in the Cuttack town makes the same paper infer that there has been dire distress in the neighbouring Tributary States, such as Tigiria, Banki, &c.

Distress in the Tributary States.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 17th November, 1900.

J. B. K.—Reg. No. 4896C—77—21-11-1900